

FOR ZION'S HERALD.

REV. HOSEA BALLOU—AGAIN.
Mr. Editor—The circumstances named below will be my apology for troubling you further with any communication to Mr. Ballou. Had he pursued a different and more honorable course, I should not feel at liberty to address him as I do. You and the public must judge between us.
SCRUTINY.

To Rev. Hosea Ballou:

Sir—What was my surprise, when, on taking up the *Trouper* of July 1, I found an article from your pen, reviewing in a most peculiar manner my 23d number on Universalism, you can doubtless imagine, when you recollect the facts which I will name to you. Several months since, I commenced a series of numbers on Universalism, which have been published in *Zion's Herald*. After some time, the editor (who had unhappily forgotten to do so before) commenced sending you the papers which contained the articles referred to, and one paper was sent each day for several days. You called on the Editor to know why he sent you the *Herald* as before stated; and after being informed that it was customary to send the paper to any person whose sentiments were assailed in it, you asked and readily obtained liberty to reply to me in the *Herald*. You did reply, and I answered you; and communications passed between us, until you asserted that "Universalism depended entirely on two immutable facts," and you inquired "why I was not willing to try the question (of the truth of Universalism) on the ground on which its friends acknowledge it." I assured you in my answer that I was quite ready to do so, and as you had acknowledged it on the ground of two immutable facts, I proposed to try it on that ground, and I asked it at your hand simply to show that the two facts you had named were in existence, and I promised on condition of your so doing, that I would become a Universalist. Before I made that proposition you had believed invariably had your reply in the *Herald* office within two days after my answer came out, but since that time you have seen fit to be utterly silent with regard to the propositions. A large part of the time you have been in Boston, within a few minutes walk of the office. Two copies of the paper which contained my proposition were sent to you on different days, so that there is no doubt you received it. You have had ample time to reply, or at least to give some notice of your intention, but the silence of death has come upon your lips; and your pen, which, when a defence of Universalism has been needed, hitherto has shown its power in taking the *Herald* to read the controversy, (and clerical dignity in your own church has stooped to do so) have been disappointed, and others have wondered; and some of your own order have thought it strange that you should be utterly silent to your own disadvantage.

Weeks have passed, and nothing has come from Mr. Ballou, who, in another paper, without notice being given or a passing word said about the proposition, he comes out again on Scrutiny; and how?—Like a man? You shall see, sir. He holds the following language: "In this paper" (*Zion's Herald*) "of May 31, there is an article of some length headed Universalism. This article is numbered XXIII. It seems that the writer has been laboring to disprove Universalism in his correspondence for *Zion's Herald*, until he has arrived at the imposing number of twenty-three." It seems! Did Mr. Ballou ever hear of Scrutiny or his numbers before May 31? It seems to me that he has, and it seems too that he had either forgotten that there were certain propositions as yet unnoticed by himself, or that he intended his readers should infer that he had never fallen upon the numbers of this *Scrutiny* until now. Perhaps he hoped that by passing over the propositions in silence and writing an article with a hundred weak points, where a successful attack could be made, but with five hundred ways of retreat, he might draw Scrutiny from his fastness into the plain of unconditional controversy.

Sir, you have failed in your plan. To no argument of yours shall I reply at present unless you notice my propositions. Let it not be said that I fear the encounter, or shun it; but let all understand, and I beg you to understand, sir, that by no adroit manoeuvre whatever am I to be drawn from a purely negative ground into a controversy without terms.

Leaving the honesty and politeness of your course to be judged of by your conscience and the public, I subscribe myself
SCRUTINY.

FOR ZION'S HERALD.

ANECDOTE.

I remember attending a prayer meeting in one of the M. E. Churches of this city, one evening in the summer of 1831, immediately after a Camp-meeting had been held at Eastham. The exercises of the evening were to me particularly interesting, as I had but a few months before made a profession of religion; and was much encouraged to hear so many speak of the great things God had done for them.

During the evening quite a number of persons, many of them young, including several young men, related in the most feeling manner, how the Lord had awakened their attention at the camp-meeting, and brought them in his great mercy to

"Feel the joys of pardoned sin."

One individual of the number spoke particularly of his feelings the previous night, when, on his return to the city, the vessel was overtaken by a severe thunder storm; and amid the roarings of the thunder and the flashings of the lightning, when nearly all on board expected to be lost, he had been enabled to look with confidence to Him

"Who rides upon the stormy sky,
And calms the roaring seas."

and felt that then he was secure!

He had but just ceased speaking, when a young man who stood in the aisle stepped forward, and addressed the audience in language nearly as follows: "I am happy to have the opportunity, my friends, of adding my testimony. I never attended a camp-meeting in my life. Knowing that there are some who despise the Methodists, as a class of deluded men, and think that but few of them calmly and deliberately embrace the doctrines inculcated by their founder, I would say to such, that I became a Methodist by reading the Bible."

It may not be amiss to add, that possibly many who are not professors of religion, may find that the reason is, they have not read their Bible with a sincere desire to ascertain "what is truth." B. H. B.

FOR ZION'S HERALD.

Mr. Editor—Permit me to propose through you to those ministers of the gospel, particularly of our own order, who oppose the measures of the abolitionists, and yet assent to their principles, the following queries.

1. Is it right for those who profess to respect the motives of any class of men, to seek to correct their errors by joining to decry them as "incendiaries," "enemies to the peace of the nation," "disunionists," &c.?

2. Is it consistent for those who assert unqualifiedly their abhorrence of slavery; who, in the emphatic language of one of our most talented ministers, declare that it is "EVIL, ONLY EVIL, AND THAT COVEREDLY," to labor by any means to prove from Scripture, that under "certain circumstances" it is not only justifiable, but in accordance with the will of God?

3. Do those who hesitate not in private to declare that in their opinion slavery is a sin, which, if not repented of and abandoned, will certainly call down the judgments of Jehovah upon our country, and yet never use any influence that they possess to arouse the nation from its sleep of death, ever think of the warning given to the prophet Ezekiel? "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, if he be taken away in his iniquity; but his blood will I require at the watchman's hand."

W. H. O.

[From the Christian Watchman.]

LETTER FROM MRS. VINTON.

The following from Mrs. Vinton, missionary among the Karens, to a lady at Hartford, Conn., has been kindly furnished for our columns:—

Madame, Dec. 6, 1836.

MY DEAR FRIEND—Although at this exceeding late hour, yet I am happy to acknowledge the reception of your kind letter just before I left my native shores, a little more than two years since, and also the poetry, books, and articles that accompanied it. Believe me, I would not willingly have showed this apparent indifference to your unmerited and unexpected kindness. But you are perfectly aware that bidding a last farewell to the scenes of childhood, parents, brothers, sisters, friends, and country, never expecting more to be delighted with even a transient glance at them, would give rise to many cares, anxieties, and solicitudes, which for the time being, serve to divide and distract the mind, and render it unfit for the performance of many of its duties. This was precisely my case. On board ship we continued the study of the Karen language, and immediately on entering the country we hastened to the jungle, where we commenced our labors. A little before the commencement of the rains, I dismissed my school and accompanied Mr. Vinton to Tavoy, where we spent six or seven months, mostly in copying Karen books. On our return to this place, knowing that from the final disposition of the Karens we might never expect them to come to us in town, we resolved to search out this poor, degraded, oppressed people in their native wilds. We therefore spent the dry season in travelling, by boat and by land, among their villages, and pointing them to the Lamb of God. This was in many respects a delightful employment. The eagerness with which these simple children of nature seemed to listen to the story of Calvary, gave us delightful evidence that we should meet them washed, purified, and enlightened, before the throne of God.

At the commencement of last rains, Mr. Vinton had a severe attack of jungle fever, which led us to despair of even life. But the Lord raised him up. As soon as his health would admit, I sent to the jungle to have my school removed to this place. I dismissed it more than a month since; since which I have had an excursion to Tavoy.

You are aware that the people among whom we labor are a most interesting people. Their simplicity, their aptitude to learn, their readiness to receive the gospel, are among their leading traits. What though they have been poor, filthy, degraded, oppressed, from time immemorial, without any written language, and considered slaves and heathen; yet they make most lovely Christians, and fair candidates for the enjoyment of eternal felicity, durable riches, and blessedness in the presence of the Most High God. Surely God does choose the poor of this world, &c.

I have resolved to give you a few anecdotes illustrative of their peculiar characteristics, and if the muse should deign to honor them, seeing that they might benefit those who are more cautious in bearing the easy yoke of their Master.

Two little girls in Mrs. Wade's school got their calicoes so mixed, that they did not know to whom each piece belonged. They were observed to exchange a few sour glances, when, suddenly both arose, and one went one way and the other the other way, and knelt down and prayed. When they again met in the middle of the room, threw their arms around each other's neck and kissed each other, and ceased their altercation about their calicoes. Difficulties are generally settled by prayer.

An instance of their faith in prayer. From travelling a number of days, when, suddenly, I was nearly stricken, I was attacked with disease. I hastened to a Christian village and had my mattress thrown down in one corner of the zayat, where I lay for a number of days. The disease growing more and more painful every day, as they came in and looked upon me after worship, they all resolved to go home and pray for me that night. About midnight, those who watched with me, seeing that I was more restless, went out and called to the whole village and charged them with not having "prayed aright," and exhorted them all to arise and pray fervently, or God would take their Ma-na from them. About an hour after, two of the best sisters in the church came in and told me that they had been praying all night for me, and had got the evidence that I should be better in the morning. I could not help exclaiming that "Isiah had come," and that I should recover. And it was according to their faith. In the morning the fever was evidently checked, and in a few days recovered.

You can hardly conceive how consoling it is to us, when attacked by disease in this unfriendly clime, without any kind physician near to prescribe—no kind parents to stand and watch over us with almost breathless solicitude—nor friend to sympathize with us, (for even my dear husband was absent about fifty miles on a preaching excursion at this time,) to have a few praying souls about us, who, to have the fullest confidence, will be excepted at the throne of grace. Yes, they call to our aid the great Physician, the best of parents, the kindest of friends.

Again, their promptness to do what their teachers tell them to do. A few days since I received a letter from Mr. Vinton, stating that after he had been laboring all day to tell them about the way of salvation, he pressed it upon them that before they retired to rest they should each of them pray to God to enlighten them, and give them a new heart. Till that day he had never heard the Gospel. But after he had retired he heard the voice of prayer in every direction, and it was continued till a very late hour. "As for myself," he says, "to hear those voices for the first time raised to God in fervent prayer, I lay upon the ground and wept, and begged God to hear their prayer and save their souls."

At the close of one of my female prayer meetings, I told them that it would be impracticable for me to spend the rains with them, but I wanted to recommend that in addition to the female prayer meeting, they should attend the mothers' meeting. After I had given them what information on the subject I could, I inquired of them separately if they should like to establish one. One of the sisters looked up to me, her eyes filling with tears, and said, Ma-na, I pray for my children every morning and evening—don't you want I should pray for my children but once a month? Alas, exclaimed I to myself, would it be to God that Christian females at home were as prompt to attend their mother meetings, and labor as earnestly and effectually for the salvation of their children as these poor Karen females!

Many more specimens I should like to add, but can have but time for one. No Chetling when in America received some presents. When he was about to leave he held up his little purse and exclaimingly exclaimed, "This no more money—this Jesus Christ's money." I will go to Burnah and hand this over, and in the day-time I will teach children to read, and in morning and evening and Sabbath I will preach in

it. Although his wife was poor and destitute, and had been wandering about ever since he had been absent; once during the rains, living in an old house that blew down over her head, had sickness and death in her family, yet he depended upon the providence of God to provide for them, and appropriated the money as he consecrated it in America. I would here say that this family have not lacked since we came into the country. He himself is a most devoted servant of God. Mr. Vinton writes, on one occasion he not only continued his speech till midnight, but till break of day. Nor had he a sleepy bearer to endanger his life by inattention to the word.

C. H. VINTON.

P. S. We are expecting in a few days to be off in the jungle. Mr. Vinton has just returned from Rangoon, where he and brother Howard (who was with us at your house) and brother Abbott, in five days, baptized one hundred and seventy-three converts. We shall probably go there again in a few months and baptize again. The Karens are a people prepared of the Lord.

It should be here mentioned that the one hundred and seventy-three persons stated as having been baptized, were not all baptized at Rangoon, as might be inferred from the above note. Seven were baptized at Rangoon, and one hundred and sixty-six at Maubee, a village some distance from Rangoon; making in all one hundred and seventy-three. The latter were persons who had received the Gospel in its saving influences, under the ministry of Cotohah-ye, a native preacher, and the first Karen convert who accompanied Mr. Boardman to Tavoy, about nine years since.—Ed. Watchman.

BRITISH AND FOREIGN BIBLE SOCIETY.

In Paris the agent of the Society had issued during the past year, 88,147 copies of the Scriptures, and since he commenced his labors there, four years ago, 260,878 copies. The *colporteurs* had circulated 43,510 copies. Mr. Pinkerton had visited Frankfurt, Piedmont, part of Italy, Baden, Strasburg, Geneva, and many places in the south of France, and reported an increasing circulation of the Scriptures and demand for them. A Finnish translation is much required. The work was proceeding at St. Petersburg. The agents at Stockholm had been authorized to print 15,000 copies of the New Testament. In Sweden, 198 Bibles and 3557 Testaments had been issued during the past year, and about 70,000 copies from the commencement. The total distribution in Denmark was 783,229 copies, not including 98,754 disseminated among the military. At Barcelona 16,000 copies were sold during the year; 14,700 Testaments in modern Greek had been sent to Athens. About 800 copies of the Scriptures had been sold at the China station and treble the quantity might have been sold. There was a great disposition to change preachers among the Chinese.

From Sydney and New South Wales very encouraging accounts had been received. The American Bible Society had issued last year 221,684 copies, making a total of 1,989,430. Ten thousand copies had been sent to the British possessions in North America. In the West Indies the grant of the Society had been productive of the happiest effects. The total receipts of the Society for the past year amounted to \$208,700 more than last year. The amount for the negro fund, from the period of opening it in 1834, was £16,249 5s. 9d. The expenditure during the past year £103,171 5s. 2d. The issue 541,843 copies. The total issue from the commencement 10,283,645 copies. The Society is under engagements to the amount of £40,000 and under the free contributions amounted to £30,633 19s. 8d.

[From the Christian Advocate and Journal.]

MISSION FAMILY SAFELY ARRIVED AT THE SANDWICH ISLANDS.

We trust that the friends of missions will give thanks to God for his merciful protection over the mission family, which left Boston, for the Oregon mission in August last, and for bringing them all in health and peace so far on their way. It is hoped that ere this they have arrived at the place of their destination. The following letter is from Dr. White, physician who accompanied the expedition to that distant station, to aid in the general work of bringing those heathen from "darkness to light, and from the power of Satan to God," for which he seems eminently qualified, not only as a physician, but as a brother of piety and ardent zeal in the cause of his Divine Master.

Rev. and Dear Sir—I sit down in the midst of bustle and hurry, to say we have all reached in health, and under circumstances of great mercy and favor, our first destination. Perhaps few have ever enjoyed so pleasant a voyage from America to these Islands. No single day was unoccupied by us, though we were out one hundred and forty-seven days. We passed the Cape without the least interruption, and with only a good common breeze. We should have reached some twenty days earlier, had we not been twice becalmed on the Pacific.

The treatment we received throughout the voyage, both from the captain and officers, was of the most kind, respectful, and obliging character.

The reception we met with here can never be forgotten. Mr. Bingham himself, in company with the Rev. Mr. Smith, having heard in the night season that we lay within two miles of them, sought a conveyance to us very early in the morning—and in a manner peculiar to warm-hearted and well-bred Christian ministers, welcomed us to the shore, ordered carriages, and escorted our women and children at once to their dwellings; while all the time they were different families in the station, and were received in the most warm and affectionate manner. Prayer being proposed, we at once bowed together before Jehovah in grateful remembrance of mercies past. The Rev. Mr. Bingham offered up a most appropriate petition to the throne of grace, in which he was followed by one of our number; and truly we felt that it was good for "brethren to dwell together in unity and peace." The object of the address was to exhibit the most of our goods are already deposited in a good dry, and what is considered a fire proof repository; and so far as we have yet examined, they are in fine order.

We shall probably have to remain here until March, when we have just been able to learn officially, a ship will arrive of the Hudson's Bay Company, and in all probability will take us to port Vancouver.

Letters to this place, from Mr. Lee, dated October, are of an encouraging character. They raised four hundred bushels of wheat this season, and other vegetables in proportion. Daniel Lee left here in a comfortable state of health, and thus far has remained quite well.

The plan of operation adopted by Mr. Lee is here universally considered to be founded in wisdom, and they think cannot fail to result in effecting a much greater amount of good than any other could have done.

We were all greatly interested in seeing last Sabbath not less than ten or twelve hundred of these natives, most of them comfortably clad, and "sitting, clothed in their right mind," under the droppings of the sunshade, while they were addressed by the Rev. Mr. Bingham in his native tongue.

We were astonished to see such numbers, and observe the perfect order that prevailed, and the respectful attention given to the instruction from the word of our common Lord.

This, we were told, was only a common congregation, and the order and fixed attention uniform.

The holding up of the day, and the day, was full of interest—not less than a hundred and fifty children together each time, and most thoroughly instructed

and questioned, so as to keep up a constant spirit of interest with the children as well as spectators.

I would like to write more, but the ship is about showing off, and I have not another moment. You will hear from me again in a few days probably, and get some particulars of our voyage.

Most sincerely yours,
Dec. 29, 1836.

E. WHITE.

The following interesting extracts are from a private letter of sister Pitman, dated

Honolulu, Dec. 23, 1836.

The passage has been good; we have had much pleasant weather, saw land but once, and that at a distance. When we came in sight of these islands I was much animated; the first island was Owyhee, some miles from this. We did not get near enough to distinguish any thing like land, it seemed like one pile of mountains whose tops were covered with eternal snow; with the help of a spy glass we could see the waves dash upon the shore. On that island there is a burning volcano, but the island is very fruitful. The natives on all these islands use the same tongue. We came in port Friday evening, seven o'clock, Dec. 23; some of our men went ashore that night and returned in the morning bringing eggs, milk, cucumbers, bananas, and watermelons. After we had breakfasted, some of our Presbyterian brethren came on board and greeted us with a hearty welcome. We soon left our floating home, and were glad once more to walk on land. Blessed be the name of the Lord for his preserving care. We were received in the families of this mission with pleasure. I cannot speak too highly in their praise; really they are examples worthy of imitation. I feel as though I was among my own people. O when will names be forgotten, party spirit be removed, and all Christians dwell together in unity of spirit and bonds of peace! Heaven hasten the day when we shall be bound together as with a three-fold cord that cannot easily be broken!

The day before we arrived letters were received from Daniel Lee. He states that they had received intelligence (through the missionaries who had crossed the Rocky Mountains) that a reinforcement was on the way to join them. He writes in fine spirits, being quite recovered from disease.

I have had some precious seasons on board the ship; though I have been deprived of the privileges I once enjoyed, yet I have found my Redeemer near to comfort, encourage, and strengthen me. We have had our class meetings, prayer meetings, and as often as we could on Sabbath on deck have had worship with the seamen; a word of exhortation was given, or a sermon was read, with singing and prayer. But some of the sailors are a wicked set of men. Still my heart is fixed, trusting in the Lord, and though he slay me yet will I trust in him. Surely goodness and mercy have followed me all my life.

FOREIGN MISSIONS.—The pressure affects the benevolent as well as the secular operations of the day, and a circular has been sent to the various missionary stations under the patronage of the American Board, informing them of the reductions necessarily made in their annual appropriations. The Greek and Nestorian mission each make sacrifices to the amount of 1,000 dollars; the Smyrna and Singapore missions, each 1,500; the Syrian, 1,750; the Constantinople, 2,000; the Maharrats, 3,500; the South India, 4,800; the Ceylon, 5,000; the Sandwich Islands, 5,000; the mission to the Indian tribes, 10,000, &c. Should the amount of the receipts fall short of 10,000 dollars, a further reduction will be necessary, or the debt of the Board in September will be about \$45,000.

The five missionaries who were expecting to depart the present month, cannot be sent; and thirty other missionaries who were to go out in the autumn are requested to make their arrangements for remaining in the country at least another year.—*Traveller*.

ZION'S HERALD.

BOSTON, WEDNESDAY, JULY 12, 1837.

SOUTHERN CHRISTIAN ADVOCATE.—We are glad to see the advance of sentiments favoring the establishment of "local papers," as they have been called. The *Herald* had a severe struggle for an existence in consequence of the prevalence of a contrary opinion, and the General Conference at its session in 1832, after voting to publish the Western Christian Advocate at Cincinnati, passed a resolution to discourage the establishment of any more than were then in existence. At its next session, however, in 1836, their necessity had become so amply demonstrated by their rapid increase, that resolutions were passed, authorizing the publication of weekly religious papers, on the same footing with the Christian Advocate and Journal (New York) and the Western Christian Advocate (Cincinnati) at Richmond, Nashville, and Charleston.

The two at Richmond and Nashville were already established, and passed into the hands of Conference Agents with simply a change of title. The third is now before us with the title of the *Southern Christian Advocate*, published at Charleston, S. C., and edited by William Capers. On the necessity of a sectional paper, the editor in his Prospectus holds the following language:

"The act of the General Conference authorizing these publications, was called for by the Southern Disunion, on the ground of its being necessary to an equal distribution of the benefits of the Church's press to all parts of her communion; and, especially, in view of the peculiar political aspect of the times. Within the range contemplated for the paper at Charleston, leaving equal scope for those at Richmond and Nashville, there are about fifty thousand whites in the membership of the church. Here then are, probably, ten thousand Methodist families, and a much greater number attached to the inferior, who have no weekly paper published among them. This, under any circumstances, might be held a sufficient reason for the publication we propose; but considered in connection with the feeling which is known to pervade all classes of men on the subject of our domestic institutions, it not only justifies our undertaking as one that is expedient, but strongly urges it as necessary to the Church."

We like the objects of the paper, as set forth in the Prospectus, which says it "shall be zealously devoted to the promotion of good morals and religion—to give expression to the views and feelings of our people, kindly but firmly, on all subjects bearing on the Church—and to forward the cause of Christian benevolence, as embodied in the Bible, Missionary, Sunday School, Tract, and Temperance Societies."

We heartily wish it success in the promotion of these objects.

SUNDAY SCHOOL CELEBRATIONS

OF THE FOURTH OF JULY.

Some of the most interesting exercises of the late festival were those of the Sabbath Schools under the direction of the Congregational and Baptist churches. We extract some account of the proceedings from the Watchman and the Recorder.

The numerous schools associated in the Boston Baptist Sabbath School Union, celebrating the anniversary of American Independence on the fourth instant, at the Baptist Meeting-house in Baldwin Place. The Rev. S. F. Smith, of Waterville, Me., read the Scriptures, and offered prayer. The address was delivered by the Rev. Mr. Howe, of this city. The object of the address was to exhibit and inculcate the spirit of the gospel, as opposed to war, oppression, and every species of injury. The singing, performed by a juvenile choir, selected from the schools, under the superintendence of Mr. Charles D. Goodrich, was excellent. The address was delivered in the pulpit stands, being occupied exclusively by the children and teachers. The scene presented by such an assembly on such an occasion, and especially when all stood in the motionless attitude of praise, was most impos-

ing, and fitted to awaken in the mind the loftiest emotions of the sublime. The appearance and conduct of the children attached to the several schools was highly commendable. The appearance of the school in West Centre street, and that of the school in Broad street—schools which have been special objects of attention with the Executive of the Union, the former being composed exclusively of colored children, and the latter chiefly of foreigners—were such as to awaken very high expectations. The school in Broad street is made up of no less than four different nations. Not a little interest was awakened also by the presence of twenty or thirty children under the benevolent guardianship of the Children's Friend Society.

The Boston Sunday School Union, embracing all the schools connected with the Orthodox Congregational Societies, eighteen in number, and enrolling nearly three thousand names, held a jubilee at the Odeon. A more beautiful scene can hardly be conceived than the one presented on this occasion. The scholars sat with their teachers in various parts of the house, which was filled to the ceiling; at least three thousand persons were assembled. The children were all neatly dressed, and observed throughout the services the utmost decorum, giving their undivided attention to the exercises. The music was performed by a juvenile choir, numbering nearly one hundred and fifty children, who sat back of the speakers, and facing the audience. Four hymns, appropriate to the celebration, were sung with the most perfect precision of time, and with the sweetest melody which youthful voices well trained could accomplish. Much credit is due to these young performers, and to those who arranged and superintended the music. A young lad, by the name of Capland, absent from school, sang a patriotic hymn, commencing, "Before all lands, east and west," in a most charming manner. The Rev. Mr. Aiken, of Park street church, offered a prayer on the occasion, and Mr. John Deane, President of the Society, presided at the meeting. The speakers were, Rev. James C. White, Rev. Asa Bullard, and Mr. J. C. Beane.

We have heard from Lowell, that between five and six thousand children met in the "Grove of Chapel Hill," and were addressed by Rev. Messrs. Thurston, Porter and Blanchard. The meeting is said to have been very interesting. The children were from the different evangelical denominations.

From Salem, we learn, that a very great number of children from the evangelical schools, were crowded into the spacious meeting house of Rev. Mr. Emerson, and that the address to be given by the Rev. Mr. Crosby, of Charlestown, was a very fine one.

At Andover also, there was a large assembling in the South Meeting-house. Reports were made from the different schools, and able addresses delivered.

LETTER FROM BROTHER SCOTT.

Hallowell, Me., June 30, 1837.

BROTHER BROWN—I left Boston for the Maine Conference on Wednesday evening the 28th inst. at 7 o'clock, in the steamer New England, in company with Rev. T. Mason, Book Agent. The night was pleasant and still, and we had a beautiful run to Gardiner, where we arrived next morning at 10 o'clock, and in about an hour more we reached this place, the seat of the Maine Conference, which had commenced its Annual Session the day previous. This Conference contains about 150 preachers, most of whom are present.

The subject of Slavery has not yet been introduced into the Conference, though it is acknowledged that a majority of the preachers are abolitionists. We had this afternoon, at half past 7 o'clock, a discussion among the preachers on the question—Is Slavery in itself sin? I should judge about three-fourths of the members of the Conference were present, and when the time allotted to this exercise was out, the meeting was adjourned to 20 minutes before two tomorrow. Brother Storrs lectured last evening at a quarter before six o'clock, and I am to lecture this evening at the same hour—and probably we shall lecture alternately, daily, while the Conference continues.

As the "Corrections" which I made in certain letters to Bishop Hedding, which you published in the *Herald* of June 21st, have been misunderstood, I deem it my duty to say that no principle or doctrine contained in those letters is retracted—neither have I retraced or recanted any portion of the propriety of publishing them in the world. It is only certain expressions and a few statements not strictly correct which have been recalled. And in doing this, I have only fulfilled a promise which I voluntarily made in my published letters, which was, that "if those letters contained any thing incorrect, disrespectful, or too severe, the proper correction should be promptly made," when the error should be pointed out. All the essential positions of those letters I still, as the bishop understands, firmly maintain. My corrections were designed to make all matters of fact STRICTLY CORRECT, and recall some severe or harsh expressions or "imputations."

It ought to be distinctly understood, that the Conference took no action on the subject. It passed no censure upon me or upon the letters. I make this statement, because some have supposed the corrections were required by the Conference. What I did, was done of my own free will and accord. It was what I had promised to do, and what I thought justice required.

Permit me further to say, that as the account published in the *Herald* of June 28th, of the correspondence between Bishop Waugh and the Anti-slavery members of the New England Conference, closes with a resolution on the part of said members, to adjourn under the direction of a committee, of which I was chairman, provided the bishop should refuse to put a motion to refer certain memorials on Slavery to a committee, that when that crisis arrived, the Conference did not adjourn, because in the judgment of the committee, so much time had been taken up on the subject of Slavery by Bishop Hedding and myself that it would not be best to adjourn. And we think this was the sentiment of the Anti-slavery brethren in general. It is possible however, that we all agreed, if so, we must do better next time. This resolution, or some other, we think, will secure to us our rights hereafter. We intend, during the present Conference year, to discuss the subjects of the rights of Bishops and Conferences through the papers, pretty freely; and we shall, perhaps, be better prepared to act understandingly on our next Conference, than we have been heretofore. If Bishop Waugh supposes he has silenced us, he is greatly mistaken.

Yours truly,
O. SCOTT.

[From the Maine Wesleyan Journal.]

MAINE ANNUAL CONFERENCE.
This Conference closed its annual session at Hallowell, on Wednesday evening, after having been engaged in its duties but six days, exclusive of the Sabbath. The session was one of unusual interest, both on account of the amount of business transacted, and the spirit in which it was effected. There were stationed between one hundred and thirty and one hundred and forty preachers. A good class were admitted on trial, and including the local preachers not a less interesting one were ordained deacons and elders. The Sabbath school report is not sufficiently perfect for want of definite information, from several places, to present any thing like an accurate statement of that institution. The number of members returned is fifteen thousand eight hundred and fifty-six. The net increase is eight hundred and forty.

The Conference commenced its session under very auspicious circumstances, although some fears were entertained lest we might have business that would bring the Conference into collision. Those fears, however, were dispelled. The brethren came together in love; they dwelt together in love while they were separated in love, with an increased conviction that the God of love ruled more than ever in this army of Israel. Constant personal observation impresses us with the thought that no ecclesiastical body ever came together or separated with more of the spirit of Christ. It was said at its close by the Superintendent, that so far from hearing even one word that savored of an unchristian, or an unkind spirit, he had not heard one that indicated an unpleasant spirit. His remark, we believe, was not colored, but it was merely a response of a fact that had been steadily impressed upon his mind, from the beginning of the Conference to its close.

The Missionary meeting was held on Saturday afternoon. The interest manifested on this day was far beyond what we had reason to expect, considering the

great prostration that is now affecting the world. The contributions and subscriptions were over five hundred dollars. The speakers were Bishop Waugh, Rev. Mr. Scott, from the land Conference, and Rev. Mr. Mason, all of whom were quite happy in their remarks, and with such evident satisfaction of God that the impressions made, we believe, will be forgotten. To ourselves it was the was the gate of heaven. Many testified they would present the scene to our eyesight in reference to the President of the Conference, Bishop Waugh. Although a single remark in reference to the President of the Conference, and perfectly so to our the appointments of the preachers were factory, and never better. His decision ground of them was sometimes new, strong mind, and one well versed in the govern the Methodist Church. Some seemed new, either because the case occurred, or because circumstances gave tance; but (we speak for ourselves) we took much of the spirit of Christ, and to the happy spirit manifested in our Long may he live to bless the Church, may be come to the Maine Annual Con-

THE APPOINTMENT

Poetry.

[From the Christian Witness.]

The following lines were found written in pencil on the fly-leaf of a Sunday school book, called "Early Impressions." They refer to events related in that entertaining narrative. It is not known whence they are derived, but it is supposed they are original. Are they not worthy of a publication? S. S.

THE WISH.

I would shine in diamonds, in colored gems be dressed—
The rainbow for my mantle, the stars upon my breast;
Feathers, fringes, flowers and lace, all rich and gay attire,
Should make the humble know their place, and all the world admire;
And I would lead the *ton*, by wealth's commanding power;
Thus joy should fill my golden cup, till life's last lingering hour.

HELEN.

I would be a beauty, and flash my brilliant eye;
My cheeks should opening roses show, my lips a vermeil dye;
My slasher brow and neck should dazzle all who gazed,
My dimpled smiles should win all hearts, where'er my beauty blazed;
Thus I would charm the world by my bewitching power,
And thus fill up my cup of bliss, till life's last lingering hour.

ANNA.

Give me not wealth nor beauty; I ask a spirit keen;
A wit that sparkles while it burns; that cuts as soon as seen.
Like a blazing comet, I would trace a bright portentous path,
And all should worship at my shrine, or tremble at my wrath.
Thus I would sweep the world, by wit's subduing power,
And fill my joyous crystal cup, till life's last lingering hour.

EMILY.

These tempting gifts I dare not ask, they blight the soul
When given;
Ah! rather grant me a pure heart, that guides us safe to heaven;
A gentle spirit from above to lead in wisdom's ways,
To make me humble in my youth, and useful all my days;
That if I always rule my life by virtue's holy power,
My cup of bliss will overflow beyond my latest hour.

Biographical.

FOR ZION'S HERALD.

Died, in Truro, Mass., May 21, ABIGAIL, consort of Thomas Lombard, aged 49.
Sister Lombard had been a member of the M. E. Church, 20 years. She was a practical Christian, and always manifested an ardent attachment to the cause of Christ. The last six years of her life, she was afflicted with poor health, which deprived her of the privilege of attending public worship, but she was a Christian at home. The last twelve months she had frequent attacks of bleeding. She also suffered much distress and pain, but never was heard to murmur. The world had no charms for her. She had no fear of death, and her will was lost in the will of God. Thursday and Friday previous to her death, she was insensible, but apparently in great distress. On Saturday morning she revived again, and exhorted all around her bed, leaving her message for her children at sea, to prepare to meet her in heaven. On the Sabbath, at 1 P. M., her happy spirit departed to join the disembodied spirits in the church triumphant above. THOS. DODGE.
South Truro, May, 1837.

Miscellaneous.

DEPOPULATION OF THE SANDWICH ISLANDS.
[The statement originally made some time since, that these islands were rapidly depopulating, seems to be confirmed by every recent writer. Letters are published in a late number of the Boston Recorder, from Rev. J. S. Green, one of the missionaries of the American Board, which give a gloomy account of the state of things among the abused and deluded people of those islands. The chief causes of the fast declension of the number of inhabitants are licentiousness and drunkenness—vices unknown to them until introduced by Europeans. The births are less than the deaths. What a reflection, that, by an acquaintance with *Christians*, the heathen are made worse! We extract the following from the writer alluded to.—Ed.]

Respecting the people. Things in some respects look rather dark. Chiefs are dark-hearted and fickle. The king will do nothing to repress intemperance, though he well knows that it is working his own ruin, and destroying the people. Men from Christian countries are helping the chiefs and people to rush down to the pit of ruin faster than their own wicked disposition would lead them. I can compare the nation to nothing more fitly, than to a man in deep mire. He refuses to lay hold on the strong hand which is stretched out to save him. He is steadily sinking, and the feeble struggles he makes only sink him deeper.—Now if some one should lay upon him some hundreds of weight, how soon would he sink and perish. The people here are sinking by their own weight into the mire of sin. They refuse, as a nation, to avail themselves of proffered aid. They will not go to Christ that they might have life.—They love sin, and are reaping its bitter fruits. They are fast decreasing. During the four years past more than 20,000 of them have gone! Now in this sinking posture, men from Christian lands are accumulating burdens upon them which they could scarcely sustain were their feet planted on solid rock. How they can fail to sink, standing as they now do, it is impossible to see.

EARLY RECOLLECTIONS OF A FOREIGN MISSIONARY.

***** I had spent most of the vacation in trying to do good, and as the time for my return to Andover drew near, I began to feel anxious in view of a few small debts which I was unable to meet at the close of the last term. Not willing to ask my brother for additional loans, being already considerably indebted, I made my circumstances known to a few friends, among whom were two ministers, whose ability, had there been a disposition, was above the common standard among that class of people. I however failed altogether. I had scarcely a shilling in the world. I spoke to my mother about my situation, not expecting funds, but a mother's sympathy, counsel, and blessing.—These I received, and on the morning of my leaving, she called me into a small room, said a few words, and put into my hands a Spanish half dollar—all probably that she had on hand at the time; she was much affected, and did not come out of the room when I left. As I passed by the house

of the parish minister, I called by request, as the lady wished to send to the depository at Andover for a few tracts. She handed me a paper, saying, "You will find the directions enclosed." I put the paper in my pocket-book, took my leave, and went on. In a large pine wood, about twelve miles from home, I opened my pocket-book to examine the list of tracts, and to see what directions there might be in the paper. It contained about six dollars, mostly in bills, and the following expressive sentence, "Please accept the enclosed—nothing." This was so unexpected and so reasonable, that I could look upon it only as sent from heaven. I felt myself so unworthy, and so absolutely insignificant in the sight of my heavenly benefactor, that I gave myself up to a flood of tears, nor did the tender and grateful feeling wear off for many weeks.

It was Saturday evening. I was sitting by the fire, anticipating the Sabbath, which in Andover was always to me a sweet anticipation of heaven. This however was to be our season of communion, and my finances were such as made it necessary to settle a question before the Sabbath came on. I had for more than a week been expecting a letter from a particular friend, and had saved, by close economy, just enough to pay the postage. It was all I had, or expected to have, for some weeks. I had been in the habit of contributing something at such seasons; and now the question arose, whether I should give my little all and trust Providence for my letter, or save it for the letter expected by Monday's mail. A better heart might have settled the question sooner than mine; but at length I concluded to enjoy a happy Sabbath, and let Monday take care for itself. I have seldom seen a more delightful communion season than I enjoyed the next day. On Monday there was no letter for me. On Tuesday evening one of the brethren, who had been with Professor W. to Boston, called at my room, and after a very pleasant religious conversation, he said to me as he left the room, "Brother—when I was at Boston, a lady put into my hands two dollars, requesting me to give it to any one who might need it most; and I have the pleasure of handing it over to you." He then left me. I will not dwell on my feelings. Suffice it to say I considered it as a gift from my Heavenly Father, instead of the trifling post office money which I had laid up in store on the first day of the week." 1 Cor. xvi. 2.—*Pastor's Journal.*

[The following paragraph, which is replete with good sense, contains useful hints to those restless spirits, who, for a number of years past, have been stretching every faculty and nerve, for the purpose of hastily getting rich. A sad and disastrous day will have opened upon us, when it becomes a common thing for men easily and suddenly to become rich; when the quiet and honorable occupations of life, so favorable to the cultivation of every thing lovely and good in the moral character, shall come to be deserted for the feverish excitement of speculative projects; which, in most cases, are a species of gambling.—To make one man rich, many frequently have to be made poor. Can a system which operates thus upon the community be a good system?—Ed.]

SPECULATION.—A successful speculation is often an evil than a blessing; it upsets all one's notions of the value of time, of industry and of money; it is a moral evil, because it violates the law of nature, which requires that a part of every day, and every year of one's life, should be devoted to procuring the means of subsistence for the day and year; and he who, by what he calls a lucky hit, secures to himself what he calls a fortune, sometimes cuts off from the remainder of his days a wholesome and natural source of pleasure. If he have devoted all his powers and energies to Mammon for the best part of life, he is sold to him and can no more live tranquilly, without his stimuli, than can he, who has been excited for years by alcohol, give up the stimulus of drink. Hence, you find such men uneasy and fretful in old age; hence, often it is, that they are envious and vexed at the sight of happiness in others; and that they seem to think a poor man has no right to enjoy himself more than they can, who have earned a hundred thousand dollars.—*Dr. Howe's Address.*

THE POWDER PLOT, 1605.

Catesby, a gentleman of ancient family of learning and good estate, hinted to his friend Piercy, a method whereby their religious enemies might cease to exist. It was, that as Parliament was soon to assemble, a mine of a few barrels of gunpowder might be made by digging at some distance from the Parliament House, and when wholly completed, roll in many barrels at the upper part, then set fire and blow the whole posse up. The idea was exceedingly pleasing to Piercy, who longed for the happy moment to arrive when he should hear his enemies were extinct. Piercy lost no time in communicating it to about twenty chosen friends, who were all anxious that the glorious work should immediately be begun. It was requisite to have in this employ, one who would willingly be blown up for the sake of having others blown up—and no one was more prominent for such a diabolical work than one Guy Fawkes, an officer in the Spanish service on the Continent, whose zeal in the holy cause in which he had been engaged prior to his leaving for the Continent in conjunction with Catesby, Piercy, and divers others, of endeavoring to establish their religious creed. A confidant was despatched to find Guy, and but a short period elapsed ere Guy was in London. Things thus far went on to their best wishes, and now the work of mining must be commenced. Piercy hired a house very near the Parliament House, and the party began the work; they worked night and day, and although there were piles of dirt in Piercy's yard, yet the people of that day, not being so inquisitive as those at subsequent periods, no one even asked, "Pray what sort of a building do you intend to erect?" They had penetrated some considerable way, when the earth appeared hollow, and a sound was heard! This alarmed them, but Piercy, as soon as opportunity offered, found they had gone as far as the Parliament wall, which separated a large coal vault from their mine. This vault being empty, Piercy hired it for the purpose of storing a few barrels of merchandise for a short period, and as the other portion of room would not be wanted, jocosely said he would fill it with faggots, which he did. Here then, seemingly every thing was accomplished, saving an opening from the mine through the wall of the vault. Not much time was taken to effect this. What now was wanting to gratify their pleasure in hearing of a blow up? Piercy had artfully caused thirty-six barrels of gunpowder (merchandise) to be put into the vault and then filled

it with faggots. It was now November 4, and the Parliament was to meet on the morrow—Guy was the one who, in blowing up others, was to be blown up himself—Catesby and all the party moved off to a great distance, expecting on the morrow, to hear the joyful sound. Nor, however, exactly so. Towards the close of the eve on the 4th, one of the officers going into the cellar, declared he saw the Devil with a dark lantern in his hand, that his looks were most terrific, and though a man himself of much courage, yet in this particular it failed him, and he was glad to reach the floor once more. Seeing the old Fellow as this officer said, induced a very formal visitation to Beelzebub; a magistrate, with a posse of able bodied citizens with torches descended the stairs for the cellar—all was quiet, and it was thought that the officer who first went down must have had some Black Gentleman with a dark lantern in his imagination. The party remained quiet for several minutes, when one said he heard a rustling as though among leaves or sticks, and it appeared to proceed from the vault, whereupon all went there, but no noise, not a person could be seen. The officer persisting that he saw the old Fellow himself, and with a lantern, was not easy to be persuaded to the contrary; he therefore desired that the party might rest where they were until morning, should they not in the mean time make some discovery. Guy who was in rather an unpleasant situation, after an hour or two, came from under some of the faggots with his dark lantern, and was immediately seized and examined,—he disclosed the whole plot, together with its authors; some were taken and paid the forfeit of their lives, while some fled from justice by passing over to the Continent.

[The publication of President Humphrey's letters on Great Britain and Ireland, is still continued in the N. Y. Observer. These letters have reached the 59th number. They are written in the best style, and contain more information of an interesting character, than the letters of any former traveller in those countries. We hope a book will be made of them, when he gets through. We extract from the 59th No., the following observations respecting]

FEMALE FARMERS.

From what I could observe, I was inclined to think that the small farmers and common day laborers of England are not so industrious (the men more especially), as the corresponding classes are in this country. They are not so early in the field—they accomplish less, I believe, in the same number of hours; and then, their market days and other holidays lure them away from their proper avocations, and present many more temptations to idleness and dissipation, than exist in New England, certainly, the part of the United States with which I am best acquainted. If the manner in which females of the laboring classes are employed, is any test of comfort and refinement, then the advantage lies, decidedly, on our side of the water. During the short time I was in Great Britain, I saw more women and young girls toiling in the field, than I ever met with in my life before. It seems to me, that in the north of England especially, and in Scotland, there were nearly as many females as males, employed in the various, and in some of the more laborious occupations of husbandry. I saw them picking out tares; raking up weeds and stubble upon the fallow grounds; hoeing turnips; spreading, raking, pitching, loading and stacking hay; reaping, and keeping up with men, or taking the lead of them, by turns, in the wheat fields; and even toiling in the brick yards. This, of course, was mostly in mid-summer. At other seasons of the year, and in parts of the island which I did not visit, it may be different; but I am sure we may be allowed, without any breach of national comity, to bring forward such out-door female drudgery, as some little offset to the want of refinement, by which sundry British travellers in this country have been so dreadfully scandalized and annoyed.

SLEEPY HEARERS.—The only case of a sleepy hearer mentioned in the Scriptures is that of the young man Eutychus. It occasioned him a sad accident. But for a miracle, it had cost him his life. "And they brought the young man ALIVE and were not a little comforted." This is a very awakening incident, and might be often profitably pondered by those who are exposed to the evil noticed in this article.

It might not be out of place perhaps, to suggest that ministers themselves might diminish this evil somewhat. If they find the warm sun and the sultry day their antagonists, let them warm their own hearts the more by the great Sun of Righteousness. Let their souls be heated to a very high degree with holy love and zeal, and they will neutralize many of the opiates administered to their hearers by the god of sleep. A preacher, glowing with the love of God, and pouring out God's truth with the spirit and energy resulting from such love, will make the sanctuary a very uncomfortable place for quiet repose. There would be too many missiles flying about a careless soul, and into it, to suffer drowsiness to become a supreme ruler. We have seen some very happy results of this experiment, and desire to have the catalogue of such increased as much as possible.—*Boston Recorder.*

RESPECT TO LADIES.—I have found that the men who are really most fond of the society of ladies, who cherish for them a high respect, are seldom the most popular with the sex. Men of more assurance, whose tongues are lightly hung, who make words supply the place of ideas, and place compliment in the room of sentiment, are usually distant action, and this great distance is mistaken by them for neglect or want of interest. Addison.

VALUE OF A PAPIST'S OATH.

From the London Protestant Journal, for November, 1836, the ensuing paragraph is extracted:—

"The little scruples felt by the Romanists of Ireland to commit perjury, when sworn on a Protestant Bible, must necessarily lead to most demoralizing results. At an arbitration in Longford county, in which a considerable amount of property was involved, a Papist farmer was sworn in the usual way. After he had proceeded to give his testimony, a gentleman present requested that the witness might withdraw, as he had something of importance to communicate. The witness having retired, the gentleman stated that he could prove from personal knowledge, that the greater part of his evidence was pure falsehood, and requested that he might be sworn in such a way as to meet the superstitious feeling of the witness. Accordingly it was arranged that two keys should be laid crossing each other on the Bible to represent the

keys of Peter, and that over those the Romish witness should be sworn. He was accordingly called in and told he must be sworn after the manner prescribed. He refused most peremptorily; and it was only because he was threatened with imprisonment if he persisted in his refusal, that with great trepidation and reluctance he consented. He immediately contradicted all his former statements; thus proving that he regarded an oath according to Protestant obligations, to be of no authority. It is therefore obvious that there can be no dependence placed upon a Papist's oath."

The preceding occurrence is exactly similar to a fact which occurred some time ago in Westchester county Court; where a Papist from New York, told so utterly an incredible story, that this sign of a cross was made with ink upon the Bible, and he was again sworn. When called up the second time and sworn by a Popish Testament, as he thought, he then affirmed every thing precisely true, but in direct opposition to all that he had been stating but a few moments before.

MORAL REFORM SOCIETY.—The object of the Society now is, *prevention*, and one means of this, is to assist virtuous females to support themselves, and save them from the temptations arising from indigence. They have opened a register for those who are worthy of employment. The house of reception, which was for some time maintained, has been given up. The Board have become convinced of the FUTILITY OF ANY ATTEMPT AT THE REFORMATION OF ABANDONED FEMALES.

What a lesson this—no attempt is to be made for the redemption of abandoned females! Eternal hopelessness has been written upon their situation, by the very Society which was established for their salvation. What a warning should this be to the virtuous female who may be approaching the vortex of ruin. One step over the barrier thrown around virtue, and the gulf below is your receptacle forever.—*Ms. Wesleyan Journal.*

THE EMPIRE OF WOMAN.

BY SCHILLER.

Her might is lessened—she winneth away
By a soft word, and by a softer look;
Where she, the gentle loving one hath failed,
The proud or stern might never yet succeed.
Strength, power, and majesty belong to man;
They make the glory native to his life;
But sweetness is a woman's attribute—
By that she has reigned, and by that will reign.
There have been some who with a mightier mind,
Have won dominion—but they never won
The dearer empire of the beautiful—
Sweet sovereigns of their natural loveliness.

ANCIENT WATER.—The Piedmontese Gazette states that, in one of the recent excavations at Pompeii, a caldron of clear and pure water has been discovered, which was standing over a fire when the city was destroyed by the volcano, nearly eighteen hundred years ago.—*Newspaper.*

The above is not correct, because, in one eighteen-hundredth part of the time, the whole would have gone off by evaporation.

When Queen Elizabeth died, 3000 dresses were found in her wardrobe—all very costly and splendid. She wore a new one almost every day and never gave them away. It cost George IV. \$25,000 a year for his robes, and when he died his old clothes were sold for \$75,000!

NOTICE.

HAVING disposed of my stock of Books to the Rev. D. S. KING, who has been appointed by the N. E. Conference, as their Agent to keep a Book Depository, I will hereby cordially recommend him to the patronage of my customers and friends.

This measure makes it necessary that all demands due me for Books, should be paid immediately.

All descriptions of BOOKS and JOB PRINTING will be executed as usual, at moderate prices.

JULY 5.

DAVID H. ELA.

THE subscriber having been appointed Agent of the Methodist Book Depository lately established by the New England Conference in Boston, would inform the public that he is now ready to answer orders for most of the books published for the M. E. Church, and will in a few days be able to answer orders for any of the Methodist Book Room Books, at the same prices for which they are furnished at New York. It should be universally understood, that the Conference voted to sell books at this price, *only for Cash.*

Such other books as are approved of in the M. E. Church, will be furnished at the Depository, on the most reasonable terms.

N. B. All who wish for the Methodist Almanac for 1837, would do a favor by forwarding their orders soon, that the publishers may know how many are wanted. July 5.

OF Health and Longevity: published weekly by David Campbell, Boston, Mass. This periodical has now reached the 15th No., and is becoming more interesting every week. The first volume will contain 300 pages, large octavo; and is offered to subscribers at the low price of one dollar in advance, or \$1.50 at the end of the year. New subscribers can be furnished with all the back numbers.

This paper is a Journal of Facts, illustrative of the great principles taught by DR. SYLVESTER GRAHAM, in relation to health and long life. July 5.

TO THE LADIES.

MRS. MOTT, the Female Physician, respectfully gives notice to her numerous friends, and the Ladies in general, that she has returned to Boston, from her visit to Europe, and re-commenced her profession, and has associated with her the profession the MRS. HUNT, her former student; they may be found at No. 1 Spring street, corner of Leverett street, Boston. Having brought with her Herbs, Roots, and Essential Oils, not to be obtained in America, she will be enabled to meet diseases in their most formidable appearances. The many delicate complaints incident to the female frame, render any argument in favor of the propriety of Female Physicians unnecessary.

The Patent Medicated Chamber Pans, will be administered to Ladies at any hour of the day. These Baths are medicated with different Herbs and Essential Oils to suit the diseases for which they are taken. The success which has attended the use of these Baths, will, it is hoped, lead to their introduction into every family. They are not only a cure, but also a preventive against chronic and contagious diseases, and have been found invaluable in Rheumatism, Dyspepsia, Spinal affections, Humors, &c. &c.

Mrs. Mott has set apart every Friday for the purpose of attending to the diseases of children, owing to the great number of applicants of that class.

Hours for seeing patients, from 10 in the morning until 6 in the evening. Letters from the country (post paid) will receive immediate attention. Family Rights for the Patent Baths can be had on application. 6m

PAPER HANGINGS.

PERSONS about purchasing Paper Hangings, are respectfully invited to call at the Manufactory and Warehouse, at the corner of Salem and Endicott streets, where they may rely upon obtaining a good article for their money.

N. B.—We have a number of experienced paper hangers in our employ, and will thankfully receive and promptly execute any orders for papering that our friends and the public may be pleased to favor us with. A share of patronage is respectfully solicited.

LESLIE E. SPEAR, }
OTIS MERRIAM. } 4m June 14

WARRANTED BOOTS AND SHOES.

OF all descriptions, by the package or single pair, on hand and for sale at No. 14 Duck Square, (opposite Faneuil Hall), Boston, by WHITTIER & WARREN.

N. ENGLAND TRUSS MANUFACTORY.

J. F. FOSTER, Agent, invites those who desire an effectual remedy for the dangerous and distressing disease of RUPTURE, to call at his residence, 303 Washington St., (opposite 254) up stairs, entrance in the rear; where he is a constant attendance to adapt his Trusses to the particular case of the patient. All individuals can see him at any time, at the above place. He has for eight years past been engaged in the manufacture and making use of these instruments, and has applied six hundred to persons within two years. Although he has not followed it steadily and exclusively, he has made them for himself for eighteen years past, and for individuals to whom he is at liberty to refer.

Having worn the different kinds of Trusses more or less, that have been offered to the public for the twenty years past, from different patent manufacturers, he is now able to decide, after examining the rupture, what sort of Truss is best to adapt to all the different cases that occur; he has on hand as good Trusses, and will furnish any kind of Truss as cheap as can be had elsewhere. Any person that purchases a Truss at this establishment, if it does not suit, can exchange until they are well suited, without extra charge.

J. F. F. manufactures as many as twenty different kinds of Trusses, among which are the Patent Elastic Spring Trusses, with spring pads; Trusses without steel springs (these give relief in all cases of rupture, and in a large portion produce a perfect cure—they can be worn day and night); Improved Hinge and Pivot Truss; Umbilical Spring Trusses, made in four different ways; Trusses with ball and socket joints; Trusses for Protruding Anus, by means of a small Jack Board, worn over the seat of the rectum can ride on horseback with perfect ease and safety. Mr. F. also makes Trusses for the Protruding Uterus, which have answered in cases where pessaries have failed.—Suspensory Trusses, for the Hernia of the Testis, worn over the scrotum on hand. As a matter of convenience, and not of speculation, the undersigned will keep on hand the following kinds of other manufactures, which can be had: If he does not suit them after a fair trial, they can be exchanged for any of them. Dr. Hull's Read's Spiral Truss; Randall's do; Farr's do; Salmon's Ball and Socket; Sherman's Patent; French do; Marry's Improved Truss; Bateson's do; Shaker's Rocking Trusses; Heintzelmann's India Rubber Pad, made in Philadelphia; Ivory turned Pad Trusses; Stone's do, double and single; also Trusses for children, of all sizes.

The subscriber makes and keeps on hand Shoes for deformed and crooked feet, and is doing this every week, for children and infants in this city, and from out of the city. Specimens of his workmanship may be seen at his Manufactory.

Mr. F. will wait on individuals at their houses, when preferred; he takes measure of infants at any age, and makes Trusses for both double and single ruptures, which may be worn without pain or inconvenience, and in many cases will produce a perfect cure; he has had occasion to make a number of late, the fathers and mothers of whom he will refer to, as well as the physicians by whom they were recommended to Mr. Foster. Individuals in this city have been cured of their complaint by wearing Trusses of his make for six or twelve months, so as to be able to leave them off; although some prefer never to leave off a Truss entirely, others having once worn one, are so inconvenienced by it, that they are at liberty to refer to them. Mr. F. is of opinion, that if the individual, when worn, the cure has been effected, he is at liberty to refer to them. He wears infants individuals he will not make their complaint known to any one except when he is permitted to refer to them—it being a misfortune, and young persons do not want their cases known.

Trusses repaired at the shortest notice.

For Ladies wishing for any of these instruments will be waited upon by MRS. FOSTER, at any of their homes, or at the above place. J. FREDERICK FOSTER, Agent.

CERTIFICATE FROM DR. WARREN.

Boston, July 7th, 1835.

Having had occasion to observe that some persons afflicted with Hernia have suffered much from the want of a skillful warrant in recommending Trusses to use, and the peculiarities of their cases, I have taken pains to inform myself of the competence of Mr. J. F. FOSTER to supply the deficiency occasioned by the death of Mr. BEATTY. After some months of observation of his work, I am satisfied that Mr. FOSTER is well acquainted with the manufacture of these instruments, and ingenious in accommodating them to the variety of cases which occur. I feel myself, therefore, called on to recommend him to my professional brethren, and to the public, as a person well qualified to supply their wants in regard to these important articles.

March 8. eop JOHN C. WARREN.

PISCATAQUA BOTANIC INFIRMARY.

PORTSMOUTH, N. H.

DR. CHARLES HOLMAN would respectfully announce to his friends and the public, that he has succeeded in obtaining the large and spacious Mansion House of the late Edward Cutts, Esq., situated upon the main road leading from Portsmouth to Piscataqua Bridge, about one mile from the compact part of the former, for a BOTANIC INFIRMARY.

To those acquainted with the situation of the place, it will need be said in favor of its many and commodious apartments, its healthy and romantic situation, its extensive and beautiful grounds, its wide and commanding prospects; but to those not having admired this pleasant establishment, it is well worth a visit. The situation of the Infirmary affords the most favorable view of the town and country—the harbor, the city, the sea, and the deep blue sea, with many islands beautifully resting upon its bosom; while towards the interior the prospect is bounded only by the far distant Kearsarge and Mount Washington. The situation of the Infirmary affords the most favorable view of the town and country—the harbor, the city, the sea, and the deep blue sea, with many islands beautifully resting upon its bosom; while towards the interior the prospect is bounded only by the far distant Kearsarge and Mount Washington. The situation of the Infirmary affords the most favorable view of the town and country—the harbor, the city, the sea, and the deep blue sea, with many islands beautifully resting upon its bosom; while towards the interior the prospect is bounded only by the far distant Kearsarge and Mount Washington.

NATURE'S GRAND RESTORATIVE.

This valuable vegetable medicine stands unrivaled for the following complaints, viz: Dyspepsia or Indigestion, Dizziness, Bilious Disorders, Constipation, Deficiency of Food, and Loss of Appetite; and by cleansing the stomach and bowels, cures pains in the side, stomach, and breast, colds and coughs of long standing, hoarseness, shortness of breath, nervous complaints, &c., which is frequently the effect of disease. Its virtues surpass anything heretofore known in removing St. Vitus' Dance; two bottles have been known to cure this affliction; after long disease, and every exertion for four years. It is a most powerful influence in removing nervous complaints. It is pleasant to take, and in its operation so much so, that it may be administered to the infant with safety.

Also—Holman's Rich Ointment—Holman's Jintinelle Powders—Holman's Vegetable Wash—Vegetable Syrup Powders—Holman's Bone Ointment—Holman's Syrup for Purifying the Blood—Vegetable Elixir, or Rheumatic Drops—Fine Elm Bark for Pulverizing—Superfine Flour of Elm Bark, &c.

Wholesale and Retail Clothing Establishment.

GOVE & LOCKE,

No. 60 Commercial Street, Boston.

CONTINUE to manufacture and keep on hand a general assortment of CLOTHING, both for citizens and seamen; also OILED CLOTHES and COVERED CLOTHES, together with a general assortment of BOOTS and SHOES, which they offer for sale, wholesale and retail, at the lowest prices, for cash or approved credit.

TERMS OF THE HERALD.

1. The HERALD is published weekly at \$2.00 per annum, if paid within two weeks from the time of subscribing. If payment is neglected after this, \$2.50 will be charged, and \$3.00 if not paid at the close of the year.

2. All subscriptions discontinued at the expiration of eighteen months, unless paid.

3. All the travelling preachers in the New England, Maine and New Hampshire Conferences are authorized agents, to whom payment may be made.

4. All Communications on business, or designed for publication, should be addressed to the Editor, post paid, unless containing \$10.00, or five subscribers.

5. All biographies, accounts of Revivals, and other matters involving facts, must be accompanied with the names of the writers.

We wish agents to be particular to write the names of subscribers, and the name of the post office to which papers are to be sent, in such a manner that there can be no misunderstanding or mistake.



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DAVID H. ELA, A.

Office No. 19 Washin

FOR ZION'S HERA

"IT IS A SHAME FOR A WOMAN

THE CHURCH

Mr. Editor.—Nothing is m

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